



Volume 9.

Published by
The Sunflower Publishing Company.

LILY DALE, N. Y., SEPTEMBER 1, 1902.

Issued the First and Fifteenth
of Each Month at 50 Cents Per Year.

Number 84.

A HAUNTED HOUSE.

Setting the Spirit Free.

BY J. T. MOOR.

I attended a Spiritualist meeting a few days ago, and during the second meeting one of the controls, through a medium, made the remark that "Unless people lived good lives on earth they could not expect to be happy in the spirit world, and those who had committed a crime were often punished by having to keep in the vicinity of their crime until some one could be found who would be willing to help them to work out their atonement and thus set their earth-bound spirits free." These remarks brought back to mind an incident that occurred to me over thirty years ago, when I was a girl of fourteen, and I should like to relate this experience with a disembodied spirit who was earth-bound in consequence of having committed a crime. What I am about to relate is strictly true, and, if needful, I can prove the truth conclusively.

I may say that during my younger days I was surrounded as it were by spiritual influences, as my father was an enthusiastic and devoted admirer of Emanuel Swedenborg. He was also a clever hypnotist, and, with few exceptions, all his personal friends were Spiritualists. He had also a large number of Spiritualistic books. When I was about fourteen my father deemed it necessary for the health of the family to leave London, where we were then living, for some country place within a radius of twenty miles or so from the city. He had great difficulty in obtaining a suitable house, for the family was rather large. After viewing several places advertised, and finding none to meet his requirements, he began to feel somewhat disappointed.

However, just as he was despairing of finding what he wanted he received a letter from a friend of his who lived in Berkshire, and who knew of his quest, saying that he had a house on his estate that he thought would suit him, but that it had been unlet for seven or eight years, as it was reputed to be haunted, but as he knew my father's disregard of such matters he thought probably that would not be any impediment in the way of his taking it, and he was willing to put it in thorough repair inside and out. My father at once went and inspected the house. It was not quite so large as he would have liked, but he decided to make it do. It was a two-story building, detached. The door was in the center, with rooms on either side.

My father closed with the offer at once, and we removed into it forthwith. He had not said anything to us about the haunting business, as my stepmother, although as good and kind a soul as ever lived, was very nervous and frightened about such matters. He also did not wish to frighten the children, consequently, when we heard strange noises such as clanking of chains, and as if some one was dragging furniture about the upper rooms and walking about with heavy boots on, we attributed it to rats, and to its being an old house, for it had been built in the reign of Queen Elizabeth.

One Sunday, as I was sewing in my bedroom, but mostly looking out of the open window, for it was lovely summer weather, and everything seemed peaceful and pleasant, a baby brother being laid on his back to sleep, suddenly a great noise filled the room as though someone was dragging iron chains about. I instantly looked, expecting to see the child awakened by the noise; but it slept calmly on. Presently the strange sound ceased, and I saw an old man standing before me

with a sorrowful expression. He was of medium height, of pleasant appearance, and was clothed in black. I was considerably startled, as I knew there was no one upstairs with the exception of the sleeping child. I was dumbfounded for the moment and looked at the old man, but could not speak. In another moment I saw he was going to speak to me. That that settled it. I rose to my feet and fled downstairs as though I had wings. I told my stepmother what had occurred, and she was much alarmed, but advised me to say nothing before the servant or the children, and keep downstairs until my father returned home. He was at business in London, but was expected home by the 6:20 train that evening. She said he would be able to advise me what to do in the matter. Of course, as soon as he returned I told him what had happened. He seemed rather pleased than otherwise, and said it was evident the spirit wished to say something to me. That evening he put me under mesmeric influence, and obtained much information.

It seemed that some twenty years previous this man, who gave the name of R— T— (which we afterwards found to be quite correct), in a fit of passion and jealousy had committed a murder, which was regretted as soon as done; and then, feeling that he could never bear the horror of remorse, had committed suicide, which made matters worse. He said that from the moment of his leaving the body he had suffered unutterable torments, and conceived as his punishment he must wander to and fro in the vicinity of his crime until he could find some one whose hands and soul were clear of bloodguiltiness. Of course he knew that none were clear of sin, but he wanted some one who was innocent of the greater sins, innocent of crimes such as he had committed, who would assist him to work out his atonement. He had been all these years vainly endeavoring to find out one who would perform the act of atonement, which he conceived could alone give him the peace he so earnestly desired.

It seemed that when he had come to reside in the house he had fixed his mind upon me as being one likely to meet his requirements, and had tried several times to attract my attention, but had not been able to do so until that, to me, memorable Saturday afternoon. He gave a clear and distinct account of himself, also where such as remained of his family were then living. His wife had been dead some time previous to his committing suicide. He also explained what the act of atonement was which was to free him from his weary earth wanderings. It was that I should read the Psalms, in the manner of a prayer, day by day until he felt peace, and felt the black cloud, which seemed to envelope him as it were, lifted.

I was not conscious of what had been said, but my father quickly restored me to consciousness, related to me all that had passed, and also what was required of me. I must admit I shrank from the task, for remember I was but a child, and it was some time before I reluctantly acquiesced to his desire; nor should I have given my consent as it was if it had not been for seeing him again in the room and noting his miserable, appealing look. I gave consent subject to certain conditions. One was, that my father was to be with me at the readings, and another that he, Richard Tipper, was not to come into a room through the closed door, but only when it was open must he come and depart, for I had a morbid dislike to his coming through the closed door. These conditions he very readily agreed to, and I consented to begin on the following day, which was Sunday. Accordingly I took my Bible, and my father and I seated

ourselves in the sleeping apartment where I had first seen him.

I had scarcely commenced when the apparition came in through the doorway we had purposely left open, and stood some little distance from me. When I had gone through my appointed task my father asked him if he was satisfied. He replied, "Oh yes, thank you; but the atonement is not yet." He then passed sorrowfully out of the room. I continued my (to me unpleasant) task, and at the end of the week saw that he looked much happier, and that there seemed to be certain brightness about him, and he remarked that he felt much comforted.

Subsequently, after each day's reading or prayer was ended he seemed to feel happier, and before the end of the second week he said, "I begin to see the light; my burden gets lighter, and seems so grateful to me for what I was doing for him."

During the next week I was awakened out of my sleep several nights by feeling a hand caressing my hand and cheek, and hear his voice saying, "God bless you, my child, for what you are doing for me." I may say that I felt no fear when I felt his touch and heard his voice, for I instinctively felt that he came to me through the feeling of gratitude, and I knew he would not harm me if he had been able to do so. As I began to get accustomed to his presence I began to converse more freely with him. He told me where to find the grave in the churchyard where his body was buried. I went to the spot and found it as he said. The headstone had fallen on one side but still I could read the inscription clearly.

One morning, when I had nearly completed the third week of my task, I saw as soon as he entered the room a great difference in him. He looked so happy; and although his garments appeared the same as they had done in his lifetime, he seemed covered with a bright light, which cast quite a radiance around where he stood. He said, "Your task is ended. I feel free. I see the light. The cloud has passed. I shall now rest in peace. God, our Father, who accepts my repentance, forever bless you, and keep you ever free from evil passions and blood guiltiness, so that when you leave this earthly plane you may not be as I have been, but be transported to a brighter sphere, where all is peace and joy and brightness."

He further said that if he were permitted, which he hoped he should be, he would be my invisible guardian, and when trouble or danger threatened me he would warn me, and if possible protect me from it, and again repeating the words "God bless you," with great fervency, he departed, and we never more heard any unaccountable noises, which had so terrified previous tenants, and which we had also heard when he first went to that house.

Over thirty years have passed since I went through the above experience, and many times have felt the presence of that old man's spirit, and I am firmly convinced that he has saved me several times from trouble, and I could relate several experiences in which I have felt his presence protecting me.

—The Two Worlds.

Rev. Mr. Wilson spoke on Children's Sunday at Ocean Grove, N. Y. At the close of his sermon, which was on "The Best Thing in the World—Good Heart," he asked the children, "What is the best thing in the world?" The children shouted in a chorus, "Money." Evidently these children had not taken much stock in the preaching they had heard.—Boston Investigator.

The monastery of La Trappe, at Oka, Quebec, was recently destroyed by fire. The monks escaped, but 10,000 gallons of cider and 4,000 gallons of wine were lost. Pretty big lot of liquor for ninety little monks. Monastery is another name for distillery.—Boston Investigator.

Evolution of the God-Idea.

BY DR. DEAN CLARKE.

The God-idea is vastly older—More ancient, far, than e'er was told; Could we its earlier dawning scan 'T were found in pre-historic man.

Is this deep thought a superstition Which is the fruit of education? Then why so widely is it found, On heathen and on Christian ground?

Nay, 'tis a deep-wrought intuition, Of faith and hope the full fruition; Its token we may backward trace Through every kindred, tongue and race.

Man's reason, too, a God demands, To give to Nature his commands; To give to Nature his commands; For it requires a Great First Cause To give to Nature form and laws.

And hence we find in every age Some God-idea in fool and sage; The relics of this faith sublime Are scattered o'er the sands of time.

The God-idea has been expressed According to the light possessed; While man was but a savage, rude, His thought of God was vile and crude. Man worshiped first what most he feared; Things horrid, awful, wild and weird; The monsters of the sea and land Were first his homage to command.

When these aroused less awe and fear, And he grew wiser year by year, The earth and water, air and fire, His blind devotion did inspire.

When these, in turn, less awe inspired, And of their worship he grew tired, The orbs on high his homage won, And he adored the blazing sun.

At length there dawned upon his thought A higher truth than he had caught: That back of matter is a Force Which is of Nature cause and source.

But, still too gross to comprehend The mighty Power that earth could read, Some outward form must symbolize The unseen God before his eyes.

The fetich and the idol then Revealed this power to savage men; And long, through gods of wood and stone, The heathen worshiped gods unknown.

But idols were too gross and real To make complete man's God-ideal; His higher thought then found supply By placing one above the sky.

A Titan Spirit, formed like man, Whose arms could all creation span; Whose feet, were he on earth to stand, Would cover quite the sea and land.

The Jew and Gentile both agreed In God-ideas, quite well indeed; 'Twixt Jove, Jehovah—all their gods— We ever find but little odds.

Their gods were persons like themselves, Though spirits, like to fays and elves; In traits and passions very human, And prone to err, like man and woman.

Like earthly tyrants—priests and kings, They oft required rich offerings To win their favor, or assuage The dire inflictions of their rage.

A holocaust would please them well, For burning flesh they loved to smell; But most propitious, kind and good Were they when offered human blood!

The God of Moses was a Jew, Who hated many, loved but few; A changeful, wrathful, jealous God, Who cursed all creatures on the sod.

No one can love a God like him— Not even saints or seraphim; If we with him in heaven must dwell We'll be excused, and go to—Sheel!

A God who'll make, then damn a child, Is worse than any savage, wild; If lost despite "Salvation's Plan," That child should hate him all he can.

[Should any pious person deem In saying this that we blaspheme, We ask them each to ponder well Would they torment a child in hell?]

But gods like these are out of date; Of things outgrown they share the fate; They're nightmare goblins of the past, That from all creeds will soon be cast.

Though Jew and Christian still may cling To their idea of "God, the King," No King nor person fills our thought; A grander one by Pope was taught:

"All are but parts of one stupendous whole, Whose body Nature is, and God the soul." This God-idea was that of Pope, But ours has a wider scope.

If God of Nature is but soul, He's not the "One stupendous whole."

The body, too, he must embrace If he doth fill all boundless space.

If he is infinite, then must he Be ALL THAT FILLS IMMENSITY! Such was the thought of great St. Paul, Who named his God the "ALL-IN-ALL."

If God in truth is ALL THAT IS, Then Nature's body must be his; Of body and spirit formed he man, And "his own image" was the plan.

Though words are idle, empty things To measure vast imaginings, Our God-Idea at last we'll try To give in words of euphony:

We worship God at Nature's shrine, For Nature is his form divine; Her forces are his active soul, Whose boundless Being is THE WHOLE.

Pro bono Publico.

Being a few Rusty Maxims Amalgamated and put up gratis for the Benefit of Christian Malcontents.

How checkered is life In this world of strife; From the cradle to the vault, We have pleasures and trouble, And each mortal doth double His trouble by finding fault.

The Earth is our Mother, Each mortal a brother, And God is the Father of all; And from the same mold Came the young and old And all that walk, scurble or crawl.

If you're poor and in debt, Do not snifle and fret, And chide Nature for not giving you pelf, But work on cheerfully,— Do not be fearful— And love your kindred as well as yourself.

If by chance you are rich, And for lucre don't itch, Do not puff yourself with pride, For such from their birth Make a hell on earth And their souls aren't worth their hide.

Now if this you should read, And its lesson would heed, Till cremated, or under the sod, 'T will cause life to be sweet And will cause you to greet And be greeted by angels of God.

—Geo. F. Kittredge.

"LET US HAVE PEACE."

Out of evil may come good if rightly applied. Impulsiveness that blunders often adds an experience that leads to wisdom. Prejudice allowed to run riot lays the foundation for cautiousness, and consequently charity, if but as a silent factor; and silence not infrequently passes current for virtue. But against wrong per se, even prejudice may seem a virtue, provided the judgment pronounced does not become a greater offense than the evil opposed. Vanity, conceit and even jealousy may lead to good results if not perverted by unreason or self-love. The first-named, for example, freed from its uncivilized methods of application, generates taste, artistic conception and order. Conceit—the faith of egotism—in its blindness to passion, exhibits its ignorance, runs into knowledge *volens volens* and becomes enlightened. Jealousy or envy is generally brought to bay by the injury it inflicts upon self in its eagerness to injure others. Shame and remorse are better sedatives to an acrimonious spirit than a reciprocal duplication could effectuate. Thus passified it feels moved to atone and an inclination to tenderness sets in—the first heart's emotion towards sympathy or love. Continued analysis of human imperfections could reveal a number of such equivalents, and shows that there is as much of a tension in our opening sentence as there may be in the claim that evil is undeveloped good fighting its way to perfection. In either event, however, it would be a boon to men, if that worst of all evils, the spirit of war, were turned on self in place of murdering each other for glory. Out of this evil, rightly applied, would surely come the most good.

ARTHUR F. MILTON.

(Author of "Higher Realms," and "Psychic World.")

CHAPTER III.

CHAPTER IV.

A northwesterly course soon brought us to the Golden Gate.

operate and just in all things. Lust, arrogance and selfishness, however, are human attributes, and have a detrimental effect on the operators of the planet, and creates all these kind of dangers. The people are superstitious regard them as God's punishment. But they are not the effects of causes as such, but the effect of sinning against God, and the misuse of material things.

CHAPTER V

(Continued in the next issue.)

Read and Then Act.

THE GOOD TIME HAS COME.

What She Thinks of Lily Dale Camp.

Preserving Eggs.

As many of the readers of THE SUNFLOWER are vegetarians, and therefore interested in keeping eggs fresh and suitable for the table, we think the following from the Buffalo News will be of interest:

Method.	Percentage Spoiled.
Kept in salt water.....	100
Wrapped in paper.....	100
In a mixture of salicylic acid and glycerine.....	100
Rubbed with salt.....	70
Painted with salt, acid and glycerine.....	70
Dipped 12 to 15 seconds in boiling water.....	50
Dipped in a solution of alum.....	50
Dipped in a solution of salicylic acid.....	50
Painted with silicate of potassium.....	40
Painted with colodion.....	40
Kept in wood ashes.....	20
Varnished with gumlac.....	20
Treated with a mixture of boric acid and silicate of potassium.....	20
Treated with permanganate of potassium.....	20
Covered with vaseline.....	10
Kept in lime water.....	0
Kept in a solution of silicate of potassium.....	0

A resident of Williamsville tells the News that she preserved eggs last summer in the last named preparation—a solution of silicate of potash—a pint to a gallon of water. The cost was trifling. Eggs were covered with the water in a crock, and kept perfectly until used, eight months later. There was no taste.

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THE SUNFLOWER PUB. CO., - - - N. Y.

The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and hand it in to the office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

Mrs. Hattie Stone has accepted a position with Fenner's Medicine Company of Fredonia, N. Y., and has moved there with her family.

Cassadaga Camp for 1902 is a thing of the past. Notwithstanding the adverse weather conditions, it was a success in most ways, and with the exception of the lack of familiar faces and the great number of new ones, it was not unlike the past seasons.

The speakers were about as usual, Carrie E. S. Twing, Moses Hull, Lizzie Harlow, Prof. Lockwood, J. Clegg Wright, Cora L. V. Richmond, Clara Watson, Lyman C. Howe, John J. Lentz, Mrs. Grace Orr, H. D. Barrett, Anna Shaw, W. J. Colville, B. F. Austin, Thos. Grimshaw, filled the platform in their own way and to the satisfaction of most of those present.

Rev. Henry Frank and Charles Brodie Patterson did not appear at their appointed times and their places were filled by those who were on the ground and by symposiums.

W. J. Colville had just returned from a trip to Europe and Australia, and it was his first visit here for some time. His lectures, therefore had an added interest to the people and they were well received.

Mrs. Grace Orr was a new star in the constellation of Lily Dale. She delivered an interesting lecture on Palmistry which received the praise of all who attended. She was also called on for delineations by palmistry by a number of people, all of whom expressed themselves as pleased with the result.

The special days were better attended this season than in former years, and Canadian Day was made especially marked by the large number of Canadians on the grounds. It ended with a banquet in the evening, at which many toasts were given and responded to by those in attendance. As the hour grew late, and the people have so much to attend to while at camp, it was necessary to adjourn before the entire program was carried out. But it was a pleasure spot in the history of the camp, especially to our Canadian friends who were the hosts of the day.

Dr. Austin has been busily engaged all the season. In addition to publishing the *Sermon*, he has filled lecture engagements galore and has met and talked with many of the leading clergymen of Canada, as well as having filled the pulpits of several churches. Quite an item for a "heretic."

H. D. Barrett came with his full force. Brother Barrett is using up too much of his energy and if he does not take the Dutchman's advice and "Look a leedle out," he will find that exhausted nature will compel a change. He has made a most efficient worker, but flesh and blood can not stand everything. His visit here was one continual jubilation, as he had been chairman for a number of years and it was his former home. Good wishes follow him from Lily Dale on all his journeys. Mrs. Barrett is still suffering from the effects of an operation, and it is feared that it will be a year or more before she can regain her health. Some people claim that healing thoughts have an effect, and they certainly can do no harm. Suppose we unite and throw them in that direction.

Woman's Day was a gala day in the history of the camp. The women held full sway. They treated the men to everything in sight, bought fifteen cent cigars and ice cream; escorted them to the dance and—well, Woman's Day was over when they went home, so they had to be "seen home." The dance was the largest of the season, and the largest but one of any dance ever held on the grounds, that also being a Woman's Day dance. The grounds were decorated with yellow, the woman's color, yellow ribbons hung from nearly every lamp, the ladies wore yellow in some form and six ladies wore yellow dresses made exactly alike. They presented a beautiful sight as they went around the grounds and entered the grand march in a body.

The Wiling Workers have done a good work this season and have agreed to furnish a new canvas for the Auditorium, to repair the cushions and make things more presentable around the Auditorium, provided the Association will repair and paint it. There is no question but that this will be done. They bought two pianos, one for the Audi-

torium and one for the Grand Hotel, and paid for them. The last being an important item.

Thursday evening, Aug. 14, the mediums on the grounds gave a seance in the Auditorium for the benefit of the association. Tests were given by Mrs. Pettibone, F. Corden White, Mrs. Zoller, Dr. Temple, Mrs. Crilly and Mrs. Reed; experiments in mind reading by Mrs. N. D. Mille-Wilcox; materialization and slate writing by H. Pettibone. Those who attended were well pleased and spoke very highly of the evening's entertainment.

For the past eight years there has been a desire on the part of the people to view some of the experiments of the Orient. In 1894 the advent of Oriental thought was heralded by Virchand Gandhi, a native lawyer of Bombay, India, and we have listened to the philosophy and accounts of the phenomena since that time. This season we have been promised the realization of our hopes, and Count De Sarak was watching for with great interest. He has given two evening's entertainments here with the result that most of those who have attended have failed to see anything more startling than ordinary mediumship presents. One of his experiments consisted in lighting a cigarette by drawing elements into a glass of water and dipping the cigarette in the water. As the cigarette was rolled before it was presented, and we know that there are several chemicals that ignite by contact with water, those who witnessed the experiment, failed to be impressed with it; while the sprouting of a kernel of grain was alike unsatisfactory to account of the conditions under which it was done. All who attended, however, admitted that he had powers of clairvoyance similar to those possessed by many of our mediums, and the majority were impressed with his work in drawing a picture while blindfolded. The general verdict is that eastern adepts are very much like some of our mediums. While they possess remarkable powers, they sometimes try to supplement those powers by resorting to the use of erdmain and chemicals and the result is detrimental to investigator and operator. An adept who would come here and exhibit his powers at a reasonable price, would receive a warm welcome and good patronage.

Dr. Darwin Potter of Rochester, N. Y., passed away very suddenly in the Grand Hotel, Sunday evening, August 17. He had been in perfect health up to the time he was taken with a stroke of apoplexy which occurred just as he reached the top of the stairs, as he was going to his room, in company with his wife. He succeeded in supporting him to his room, only a few steps away, but he did not speak again, and life was extinct in a very few minutes. The services were held at the hotel, Dr. Austin officiating. Mrs. Ely of Corry, Pa., sang the "Beautiful Isle of Somewhere," and the attendees joined in singing "Nearer My God to Thee." The remains were taken to the Buffalo Crematory for incineration.

At a circle early last spring Mrs. S. Seymour stated that she saw a heading back up to the Grand Hotel and away a man. So far as we know, this is the first death that has occurred in the hotel since it was opened. It is a strange co-incidence if not an actual fulfillment of a prophecy. She also stated after the funeral of Mrs. J. Renner that she saw a funeral on a side street, towards the south end of the grounds. This was fulfilled in the funeral of Mrs. Amy Wood.

We have just been favored with a parcel of clippings from the *Eric Dispatch*, which for downright misrepresentation (not to use the harsher but true term of falsehood) are the worst it has ever been our lot to come in contact with in a newspaper. From beginning to end there is not one word of fact, while most of the statements are too absurd to be worthy of consideration. The writer claims that a dog was sold on the grounds and was repeatedly demonstrated and the purchaser could not keep him. A mythical expose was trumpeted up, while there has not been a season for many years when the mediums gave as general satisfaction as they did this year. Certainly no trap door exposure took place except in the imagination of the writer of those articles. He says one of the mediums was "a lineal descendant of the Dodo." He ought to know. Little is known of the habits of that bird, but it is supposed to have been very stupid. From the descriptions he gave of the medium, he was a very stupid. This much is certain, that one of those articles must have been a "spirit out of a bottle," or a "pipe," or else he is a lineal descendant of Annanias, and he could give his

cards and spades and then beat him at his own game.

Right here it will be well to find that Spiritualists should be exceedingly careful how they accept articles that are for publication. They are given for publication because a reporter finds something sensational to write about. As an example, a story has been told of the papers regarding an individual who it was claimed was "controlled by the devil." It is to be remembered that he was doing articles as stated by a reporter of Dunkirk, who referred to a gentleman of high position, who never was kind enough to let the whole story be told, but he was up out of his seat and asked who his wife was. He replied, "My wife is a medium." That remark has been repeated in many of the papers of the country and has been enlarged upon by the spiritualists, thus putting the control of all elections in the hands of a very few people.

At the annual meeting of 1902 an effort was made to overcome this and elect a new ticket that was placed in the field, but without success. The ticket was defeated by a small majority of the stock represented, but the vote showed that a majority of the stockowners, if not a majority of the stock voted was in favor of a change.

CHANGE IN THE MANAGEMENT OF CASSADAGA CAMP.

For several years the regular attendants and a majority of the individual stockholders have thought it best that a change should be made in the management, believing that the possibilities of the camp were not realized, and that a change might result in bringing a new element into it that would more fully carry out the ideals and latent possibilities than was being done at the time. At the annual meetings efforts have been made to bring about this change but without success as the stock was centered in a few hands and, although the by-laws provide that no stockholder shall vote to exceed 50 shares of stock, the owners transferred their stock to others for voting purposes and the by-law was a complete dead letter, thus putting the control of all elections in the hands of a very few people.

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As this change could not be brought about at the annual meeting, a number of people discussed buying the stock and at their request, Mrs. A. L. Pettengill entered into negotiations with A. Gaston and after considerable discussion satisfactory terms were agreed upon and Mrs. Pettengill purchased the stock owned by A. Gaston, A. B. Gaston, M. R. Rouse, F. G. Needin and D. B. Merritt, they agreeing to resign their positions on the board as soon as the transfer of stock was made.

A preliminary meeting was held Monday, August 25, at which no business of interest was transacted, and on Saturday, August 30, at 1 p. m., the meeting convened at which the stock was transferred to Mrs. Pettengill, the old board resigned and a new board was elected. As the annual meeting had been held a new election could not be called, but the by-laws provide that a vacancy on the board can be filled by the remaining members. Four of the old board were present and the resignations of two of the absent members were accepted and filled after which the members present with the new members, Mrs. Pettengill and W. Richardson, transacted some unfinished business, when the other members of the board resigned and their places were immediately filled.

The new board is as follows: Mrs. A. L. Pettengill, Mrs. Minnie McKeever, Mrs. Carrie E. S. Twing, Mrs. Isabelle Bates, T. J. Skidmore, H. W. Richardson, W. H. Mix. Even since the consummation of the deal all kinds of stories have been floating around from a denial of the sale to the statement that it had been bought by the Everett-Moore Syndicate who would immediately construct a trolley line from Dunkirk to Jamestown and turn it into a summer resort. It is useless to say that these stories are all dreams. The purchase was made by Mrs. Pettengill who is the owner of the Lehigh Hotel and an ardent Spiritualist, and she assures us that it is intended to

retain all of the Spiritualistic features and improve upon them in every way possible. No changes will be made that will in any way detract from the place as a Spiritual center, but the grounds will be improved and made more inviting. The citizens will be requested to unite with the management in beautifying the place and much in the way of grading the streets, making flower beds and in other ways beautifying the grounds will probably be done, although as no meeting has been held except a short session to make a temporary organization, no particular plans have been formulated. It is probable that this fall will see the streets graded, several low places filled in and the grounds made to present a better appearance, but no such extensive plans as have been reported in the papers have been considered.

The new board has temporarily organized with Mrs. A. L. Pettengill as president, T. J. Skidmore, treasurer, and A. C. White, secretary.

A meeting will be held Saturday, September 6th, at which a permanent organization will be effected.

The American Eagle and Independence.

O, thou all daring bird, how restless thy Will,
Heaven fashioned for perils, hence, muscle and quill,
With the badge of bold Freedom fastened to thee,
Thou canst revel with tempests on land and on sea.
Neither lightnings red blast nor thunder's deep roar
Can divert thy fixed gaze from the starry gemmed shore.
Never weary thy poise is, thy course to the sun
Proves a century's flight but a journey begun.

We will sing to the Eagle, proud bird of the free;
Fitted emblem of loftiest national aims;
Wafts away through all time without sky jewelled key,
Till the universe responds with America's claims.
Soar away! soar high! soar away!

In thy sweep o'er the world thy quick car caught the word
Ringing wild o'er the trumpet's fall of shot and sword.
In Assembly convened a nation's men;
Independence was spoken by brave Thomas Paine.
On the white satin ribbon of hope it was laid,
Then hung where from breasts of liberty played;
Till at length to thy keening grimard of the air,
Winging Freedom's glad greeting all nations to share.

We will sing to the Eagle, etc.
Tis the boldest of words ever uttered by man,
Thou the bravest of birds leading foremost the van.
In defense of its holiest mission untold,
Which alone the tried path of time will unfold;
While thy majesty's wings and the flash of thy wings
Strike a terror to monarchies, despots and kings,
And the force of the sword through the insatiable spheres
Shall awaken new blessings for limitless years.
We will sing to the Eagle, etc.

—Mrs. Tryphena C. Pardee.

D. C. Hughes, writing of the fall of Rev. Sam Small, says, "This shows the weakness of so called divines." Brother Hughes should not expect too much of a man just because he is a preacher. You remember that Noah went on a spree as soon as he could raise grapes and make wine to do it with, and you ought not to condemn Sam Small for following in the footsteps of the only man who was "found just and right in all the world."

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31-57

THE NORSE RELIGION;

Teutonic and Scandinavian.

BY J. P. COOKE.

To us this religion has a special interest. It was the religion of our forefathers and has necessarily influenced their descendants. Nor is it so very long ago that it was the faith and cultus of the people.

Christianity in its heathen ritual was some time in reaching Germany and Scandinavia. It was introduced in a foreign language, and was utterly opposed to the tastes, feelings, modes of thought and worship of the people. It was subversive of their customs and intuitions. It denied honor to their achievements, traditions and heroic memories, of which they were proud. Declaring these to be matters for regret or shame. On this account the foreign religion was unpopular and the old held its own against it for a long time.

The first Teutonic people to embrace it were the Goths, in the 4th century; the Franks, in the 7th; the Saxons, in the 9th; the Danes, in the 10th, and the Norwegians and Icelanders, in the 11th. In Sweden, the old cult was not abolished till the middle of the 12th century. The Lithuanians held on until the 15th—not so very long ago, after all.

That one religion was common to Scandinavia and Germany and the other Teutonic countries cannot well be doubted. The following grounds for this belief, given by Jacob Grimm, seem quite conclusive: (1) The undisputed and close affinity between the two races and identity of form in their oldest poetry. (2) The joint possession by all Teutonic tongues of many terms relating to religious worship. (3) The identity of mythic notions and terms. (4) The similar way in which the religious myths tack on to the heroic legend. (5) The mingling of the mythic element with names of plants and constellations and the undeniable admixture of old religious doctrine with the systems of law. On these grounds, as Dr. Grimm says, we may regard the identity of the Teutonic and Scandinavian religions as established.

It appears as if the earliest form had been monotheistic. Tacitus says, "A Being, Master of the Universe, to whom all things were submissive and obedient, was the Supreme God of the Germans," and from other sources we gather that in all Teutonic tongues this Being was called by the general name of God, or Gott.

This object of the most ancient Norse worship is described as the "Author of everything that existeth; the Eternal, the Ancient, the Living and Awful Being, the Searcher into concealed things, the one Being that never changeth."

He is believed to possess infinite power, knowledge, and inflexible justice. He was not to be worshipped in temples reared by human hands, but in groves and in the solitudes of the forest. It was forbidden to represent him by any image. He was the great, invisible Spirit who pervaded the universe—too awful and majestic even to be named; who was to be served with prayers and sacrifices, and who delighted in seeing men leading pure and brave lives; living in harmony and usefulness.

In the songs of Odin, in the *Edda*, many noble principles are inculcated, such as courage, faith, truthfulness, temperance, independence, love of liberty. The principles of republican evolution as shown in Iceland, in America, and which helped England to gain her *Magna Charta*—her Charter of Freedom—and inspired the brave struggles in Scotland and in many other lands.

Be it remembered that the great Celtic tribes were the immediate progenitors of the Angles and Saxons. They are our ancestors. Their conceptions were worthy of our praise. They received the whole universe as animated by the one life, portions of which resided in all things, the inner life and being of each and the All conceived as a unit. It was the one great universal Light and principle. For this reason these various cults worshipped the heavenly bodies as the works of His hand.

As William Cullen Bryant versed it in his majestic "Forest Hymn":

"The groves were God's first temples," and they remained his temples, for these Celts and Druids and Norse men.

When our bodies like theirs, rest in the narrow house, may our spirit, heart and mind, rest in the holy faith that knows no fear, in that pure life which assures us that The True is nigh, that His love will protect and His wisdom guide us on to a happier, holier clime. May we let nothing come between us and that Pure

Light of Goodness which is eternal in the heavens.

"Up o'er the shining ways of light,
That flash across the starry skies,
Up to creation's loftiest height,
The pathway of the spirit lies.
Where countless constellations gleam,
The soul triumphant shall ascend,
Shall drink of Life's eternal stream,
And with new forms of being blend."

These Celts liked to keep a sacred fire burning in the forest, and they built great fires on festive occasions. The ancient Germans worshipped a deity called "Tuisco" or Teut; whence the name Teutones—('Tuesday' is thus derived.) Their Myth was that Tuisco produced mankind by wedding Hertha, or the earth, which of course had an allegorical meaning concerning the reunion of spirit and matter: (or Light and Darkness.) They held religious processions in honor of the Sun and greeted the New Moon and the Full Moon with torchlight processions. They believed in a multitude of spirits, gliding about everywhere, animating all things, great or small.

The Celtic priests were called Druids, they worshipped in sacred groves of oaks. Greek and Roman writers believe them to have been a very ancient order, descended from the Magi of Persia and Arabia. It is noteworthy that the ancient Teutonic language has a strong resemblance to Sanscrit.

On the Island of Anglesea there are the ruins of a temple that enclosed 22 acres, and one stone of which when broken made twenty cart loads. The remains at Stonehenge are believed to be parts of a temple to the Sun. In some places rocks of prodigious size are balanced on small ones, they can be set rocking by man although the strength of a giant could not destroy their balance.

The Druids had a Persian feeling concerning statues. They never represented gods by images; which practice easily leads to idolatry. Their military standards were kept in sacred caves. Bravery was the crowning virtue in men and chastity in women. A high and proud sense of personal honor was the restraining principle in both. Licentiousness was detested. They gave very strong proof of faith in a future existence, for they loaned money on a solemn promise that it should be repaid to them in another world. Could modern Spiritualists do more to prove their faith?

It was common to put letters in the hands of the dead with the fullest belief that they would deliver the contents to departed souls according to directions. If people killed themselves in the wish to accompany deceased friends, it was supposed that their souls would dwell together.

With the Celts, women bore a most honored part. They were priestesses vowed to celibacy. Another order lived a wedded life and reared children for the priesthood. Both sexes held consultation in councils of state and both fought. Among the Teutons, women were the only physicians. The Celts believed that women were endowed with supernatural powers in a pre-eminent degree.

Tacitus says: The Germans suppose some divine and prophetic quality resident in their women, and are careful neither to disregard their admonitions nor neglect their answers.

Strabo relates that the Cimbri were followed to war by gray-haired prophetesses, barefooted, in white linen robes fastened with clasps and girdles of brass. They divined by the flow of blood and by the entrails of victims.

The Druids were in control both in Gaul and Britain at the conquest of Caesar—fifty years before our era; when our Anglo-Saxon ancestors lived in huts and caves and were clad in skins of animals. Oak mistletoe was revered and cut with a golden knife. Black hellebore was another favorite remedy. Julius Caesar was a close observer of the nations he had conquered, and he says they believed in the immortality of the soul and its transmigration into different bodies. Their austere lives, in the solitude of mighty forests, impressed even him with awe. They were a distinct hereditary caste. They elected their own chief who held office during life. Their employments divided them into three classes: (1) The Bards, inspired mediums who chanted hymns to the gods, and sang the praises of heroes to the accompaniment of the lyre. (2) Another class decided judicial questions and attended to the education of youth; and (3) a still higher class or order who superintended religious ceremonies and magical rites. They alone were exempt from taxes and military duty. They administered justice and pronounced degrees of reward and punishment. The class of prophets were always consulted before any important enterprise was undertaken. Edgar A. Poe gave a fine poem on the

Norse Mythology called the "Prophecy of Vala," through Miss Lizzie Dotten.

This "Prophecy of Vala" is founded on a Scandinavian Myth. Odin, the great All Father, is the sovereign power of the universe; Thor a lesser god of whom it said, "his mighty hammer smote thunder out of nothing." Baldur was a son of Odin and Frigga. He was slain by Horder, his blind brother, who was persuaded to the act by Loke, an evil spirit corresponding to the Hebrew or the Christian devil. The Valkyries were the genii of the battle-field. The three Novnen were the fates who watched the tree Yggdrasil, at whose roots it is said a dragon was constantly gnawing. The Helmakringla was the circle of the universe. Vala was a seeress who was summoned from the dead by Odin, to tell of the fate of Baldur, but on her appearance refused to do so, and to the astonishment of all, prophesied the death of all the sons of Odin at the day of Ragnarok, which corresponds to the day of judgment, with the exception that it was also the day of reconstruction or renewal of the world.

(Continued on Last Page.)

A LECTURETTE.

The man of wisdom is not necessarily the man of years. Those are not the men of wisdom, who, like parrots, merely reiterate the thoughts and ideas of others. Popular society, at best, is but a toadying mass of humanity who make books and men of title their gods, without inquiring whether they are true or false. Therefore, when some inspired genius makes a new discovery, or brings to light some unknown truth, he is immediately branded a visionary, a lunatic or an infidel. Especially in this case if the discoverer is of obscure birth, or the discoveries he evolves happen to conflict with popularly received opinion. The reason of this is, humanity at large are loath to concede that progress is the watchword of the hour and that the living present is superior to the dead past. Hence, we daily meet men in all vocations and avenues of life who are teaching and living dead lies in preference to the living, scientific truths of to-

day. And so goes the world! Those are the men of mind, those are the men of wisdom, those are the men who live in history, who grapple and battle with the errors of the present regardless of popular opinion, or the sanctimonious opposition of peers, popes, potentates and priests. Thus it ever has been—thus it ever will be.

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LATE
"I have received and read 'Big Bible Stories.' The book will do great good. No sensible person can read your book and still believe the big Bible stories."
R. G. D. HERRSOLL.
"Big Bible Stories" is the title of a book just sent me from the recently published by W. H. Bach. He has summarized the work of a Norse Council. It will be read to be fully appreciated.—THE CATHOLIC, San Francisco, Cal.

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METAPHYSICAL.

Conducted By EVIE P. BACH.

CONTENT.

In content. In Love and Truth I rest.
The questions once I asked I now forget.
Prayers that once I made with lashes wet
Find now no place within my thankful breast.
Desires that once to me on wind-swept crest
Or passion's wave, are dead. Fulfilled, they
taught
Lessons most wise, and to my being brought
A blessed sky whose sun will never set.
In agony of prayer, in bloody sweat of cross
I waited for the Word to bring release
To manhood born of an impetuous youth.
Yet seemed to me each day a bitter loss
Till when Gethsemane, through pain brought
peace
Its vigils gave the Word of power: I'm
Truth.
Power came with Truth. My clouded sky was
clear
The "Peace! Be still!" commanded Passion's
wave.
All selfish prayers were buried in the grave
Where long ago had gone my childhood's fear.
All those desires that once made life so dear
Were swallowed in content that round me
fell.
Complaints were changed to swelling chant:
"All's well!"
While nothing of my past I cared to save.
Then let another I, I was than him
Who once had claimed my name. My old self
died!
And I, the ruins of that Self above
Rejoiced, for I on cross was crucified.
The aureole that I from Truth did win
Was formed of that still dearer name—
I'm Love!
—Henry Harrison Brown, in Now.

SELF RELIANCE.

If we cannot at once rise to the sanctities of obedience and faith, let us at least resist our temptations, let us enter into the state of war, and make Thor and Woden, courage and constancy, in our Saxon breasts. This is to be done in our smooth times by speaking the truth. Check this lying hospitality and lying affection. Live no longer to the expectation of these deceived and deceiving people with whom we converse. Say to them: O father, O mother, O wife, O brother, O friend, I have lived with you after appearances hitherto. Henceforward I am the truth's. Be it known unto you that henceforward I obey no law less than the eternal law. I will have no covenants but proximities. I shall endeavor to nourish my parents, to support my family, to be the chaste husband of one wife—but these relations I must fill after a new and unprecedented way. I appeal from your customs. I must be myself. I cannot break myself any longer for you, or you. If you can love me for what I am, we shall be the happier. If you cannot, I will seek to deserve that you should. I must be myself. I will not hide my tastes or aversions. I will so trust that what is deep, is holy, that I will do strongly before the sun and moon whatever fully rejoices me, and the heart appoints. If you are noble, I will love you; if you are not, I will not hurt you and myself by hypocritical attentions. If you are true, but not in the same truth with me, cleave to your companions; I will seek my own. I do this not selfishly, but humbly and bravely. It is alike your interest and mine and all men's, however long we have dwelt in lies, to live in truth. Does this seem harsh today? You will soon love what is dictated by your nature as well as mine, and if we follow the truth, it will bring us out safe at last. (But so you may give these friends pain. Yes, but I cannot sell my liberty and my power, to save their sensibility.) Besides, all persons have their moments of reason when they look out into the region of absolute truth; then will they justify me and do the same thing.

Another sort of false prayers are our regrets. Discontent is the want of self-reliance; it is infirmity of will. Regret is a limitation, if you can thereby help the sufferer; if not, attend your own work, and already the evil begins to be repaired. Our sympathy is just as base. We come to them who weep foolishly, and sit down and cry for company, instead of imparting to them truth and health in rough electric shocks, putting them once more in communication with the soul. The secret of fortune is joy in our hands. Welcome evermore to gods and men is the self-helping man.

—Ralph Waldo Emerson.

MAGNETISM AND SUCCESS.

It is commonly accepted as a fact that thoughts are tangible entities—force currents as real as air and water—but it is not commonly realized that these entities,

thoughts, are of varied intensity and power. The thoughts of those who have a large amount of magnetism are entirely different from those of people who are not magnetic, and even very magnetic people have experienced that they were unable to influence people during a spell of ill health or while their forces were run down. Many writers upon these subjects maintain that the thoughts of all people are alike as far as their power is concerned. My investigations have led me to different conclusions, and I am prepared to state that the thoughts of people differ as widely in their penetrating quality and power, as people differ physically. I am also prepared to prove that the intensity of the magnetic power of a person (call it as you please, animal, vital or human magnetism), determine his ability to use his thoughts with varied degree of success either in drawing customers for business, healing the sick, etc.

That magnetism is a real force which may be put to various uses is a fact that few will deny. But does every one possess a sufficient amount of this force? That is a question which I must answer in the affirmative. Nearly all possess a sufficient amount of this force for all their needs, if they would not waste it. Most people waste magnetic forces faster than their system is able to generate it. Others have learned the process of generating it at will, or more properly speaking, the process of appropriating it for their uses. The supply itself is as unlimited as the supply of air.

People who naturally possess a large amount of magnetism are those who do not waste their force unconsciously. Perfect health is the first requisite of a magnetic personality. By perfect health I do not mean that patchwork which a simple draught or shower of cold rain is able to upset and that needs constant reinforcement by "health foods" or stimulation by nostrum "tonics." Perfect health means perfect control of the nerves, the muscles, the vital organs and even the brain faculties—in short, perfect control of self.

A magnetic person never gets "nervous" nor gives way to anger; or at least not until he wants to. His will is supreme, and, as far as his own personality is concerned, the expression, "I can't help it" does not exist.

If you would be magnetic, seek your perfect health by beginning now, this very minute. Straighten your spine—get some "back bone" into you and resolve to henceforth put forth your earnest efforts towards the acquirement of health. Such a mental resolve alone acts as a stimulant. Follow it up by action by giving your lungs a greater supply of air. Draw in a deep breath—there! You are already feeling better! Deep breathing is important, therefore practice it regularly. But do not neglect any other means that will aid you to become a Master of Self—a Human Magnet.

—Dr. J. A. Eichwaldt, in Thought.

THOUGHT POWER.

This is the Prophecy. Thought will in the future become subject to conscious control and we shall intelligently do all that is credited to the Hindus as doing. Life is subject to will. Thought is a manifestation of Infinite Life. Thought is infinite. We know it to be Power. One with all other Power. Its source is limitless. It will flow through us in any required amount and we can direct it to any desired end. This is demonstrated by telepathy; by bodily renovation and the building of it to will. Thought will be used to control all the lesser forms of force, to direct fire, water, wind, wave, light, electricity and gravity. The fire will cease at command. "The wind and wave obey Him." Plant and animal life will come at his thought—to him willing servants. Dream! illusion! rhapsody!—all this may be called. It is still the calm reasoning from present scientific knowledge. I let it stand for future generations to verify. But the time is on for us to begin this dominion over Nature. Beginning with our own body we progress until the largest of our environments are subject to our will. Begin now to control SELF-manifestations by controlling Thought, and recognize that Thought does the work.—Henry Harrison Brown in "Man's Greatest Discovery."

IMPORTANT SUGGESTION

To the Spiritualists of the United States, Especially to the Delegates who will Attend the Meetings of the N.S.A. in Boston, Oct. 21, 22, 23 & 24.

Greetings to all!—The good of the cause and the greatest success of this noble organization, is my only motive, object and aim.

It is well known by all my friends and many others, that I have devoted my life, for more than forty years, to the profession of medicine. During this time I have attended many medical conventions, both State and National. I have been a member of the American Institute of Homeopathy for over thirty years. During this time and in attending these medical conventions, I have learned some things which I think would be well for us to act upon, in producing the greatest harmony and the most success in the management of this National Body of Spiritualists. No one can be more anxious for the success of the N. S. A. than myself; for I see only one hope for the future success of Spiritualism, to use the same, making of it the highest and most practical humanitarian work; that is, by organization.

The N. S. A. has done and is doing a grand work for Spiritualism and humanity. No one can fail to appreciate the noble work done by its worthy president and his fellow-workers, and of all the efficient officers; and what I am going to say or suggest is not because any one can fill his place, or any of the officers' places, any better than he or they have done.

Now, in the American Medical Association, or the American Institute of Homeopathy, we strive each year to elect the most cultured and efficient men and women in the ranks to fill the different offices—president, vice-president, etc. Yet, none of the officers, except the secretary and treasurer, ever serve more than one year, it matters not how capable they are, or how satisfactory their work, each year the honor is conferred upon other worthy members. The members of the Board of Censors are chosen for one, two or three years; so all the time some old member is on this important Board. The same treasurer has filled his place in the convention which I attended in June in Cleveland, for many years; the one preceding him, as long as his health would permit; same way with the secretary. It is often filled by some one for years. Yet, as I said before, all of the important offices are changed each year. What is the effect of this? Where is the wisdom? It keeps in check and completely suppresses all envy and jealousy, and stimulates a laudable ambition for every member of this vast body to make themselves so useful that honor shall come to them, at least once in their lives. Has not the N. S. A. reached the point in its organization when it could be well for such an action to be adopted? Will not this course, if pursued, bring harmony, strength, peace and greater success to the N. S. A., and increase its power in all directions?

The president, secretary and treasurer know all about the business and financial matters that pertain to the N. S. A. Then with one accord, or side of these offices, would it not be well to elect entirely new men and women to every office that will be vacated this coming October? This is not said because any one has not done well, but because all have done well; because all are true and faithful servants. There are plenty of noble, old and faithful workers in the Spiritualist ranks who can be found to fill each place honorably, faithfully and successfully.

Still further, all who are now in office, on leaving their places for others, if they love the cause as they should, will do all they can to aid their successors. I give these hints for what they are worth, and because I love the cause of Spiritualism and the success of the N. S. A., and not because I want any office or would accept any, myself. May the Divine in you all and the Spirit World aid you as delegates in this coming convention to forget self for the good you can do.

ANDREW B. S. INNEY, M.D.

Reed City, Mich., Aug. 1, 1902.

Dunkirk, Allegheny Valley and Pittsburg R. R. (Central Standard Time.)

No. 3 Ex. up. Sun.	STATIONS.	No. 2 Daily.	No. 4 Sun.
GOING SOUTH.		GOING NORTH.	
p. m.		a. m.	p. m.
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	Falconer, Jamestown Electric Cars	9 06	
4 30	8 18	8 59	4 49
4 39	8 26	8 51	4 40
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5 06	8 52	8 27	4 13
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6 09	9 54	7 31	3 11
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6 36	10 21	7 07	2 44
6 45	10 30	6 59	2 35
6 54	10 39	6 51	2 26
7 03	10 48	6 43	2 17
7 12	10 57	6 35	2 08
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Train No. 5, Sunday only, leaves Dunkirk 4:30 p. m., Fredonia, 4:40, Lily Dale, 5:05, Falconer Junction, 5:50, Titusville, 7:50.

Lily Dale and Celoron Special will run each Sunday from July 13 to August 24 inclusive. Leave Dunkirk, 1:00 p. m., Fredonia, 1:10, Lily Dale, 1:34; arrives at Falconer 2:10. Leave Falconer 10:55, a. m., Lily Dale, 11:30, Fredonia, 11:48; arrives at Dunkirk 11:45. Chautauqua Lake Special will run each Sunday from July 6 to September 24, inclusive. Leave Dunkirk, 8:10 a. m.; Fredonia, 8:20; Lily Dale, 8:45; Falconer, 9:25. Leave Falconer, 5:05; Lily Dale, 5:44; Fredonia, 6:03; arrive at Dunkirk, 6:10. Central Standard Time is one hour slower than Eastern Standard which is used by the towns along this line.

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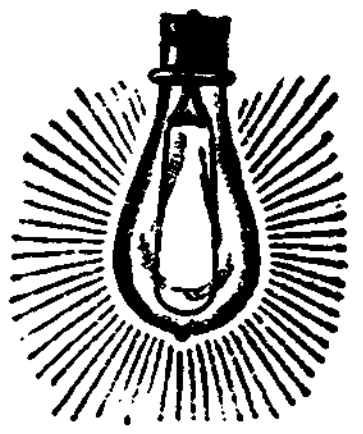
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Senor De Ovies is now at Atlantic City, N. J., where he is located on the Board Walk. Friends visiting there are requested to call.

P. L. O. A. Keeler and family will spend a week at Atlantic City after which they will return to Washington, D. C., for the winter.

After a successful season at Lily Dale, Minn., and Norman will return to their home, 2721 Ninth avenue, S., Minneapolis, Minn., for the winter.

F. Corbin White will visit with friends in New York and Pennsylvania and will go to Washington, D. C., for October, to give tests for the First Society.

The Independent Society of Spiritualists of Toledo, O., will reopen their meetings September 7th. Mr. George Friend will act as agent for THE SUNFLOWER.

W. M. Keeler writes: "If a Mr. Williams who had four pictures taken at Lily Dale will send his address to me at 1307 H Street, Washington, D. C., the pictures will be forwarded."

Dr. George W. Carey, author, scientist and lecturer, has located at 1554 Poplin street, St. Louis, Mo., where he will remain until after the World's Fair. The Doctor will lecture on "Biochemistry, the Science of Being," and the new theory of electricity and blood formation.

A. E. C. writes: "Dr. W. D. and Cora B. Noyes have spent the entire season at Lily Dale and have done some very effective work in healing and removing obsessions. Many claimed to have received great benefit from their classes of instruction for the development of mediumship. They will spend the winter at Rochester, N. Y., where they will conduct meetings in I. O. O. F. Hall, beginning September 7th. Those who have been benefited by them wish them every success as they are honest mediums and are worthy of the cause."

Edna E. Zimmerman, secretary, writes from Elmhurst, N. Y.: "Knowing you are interested in the promulgation of our Truth and the progress of the societies interested in the teachings of the same, we are working as zealously and earnestly as when first organized. The meetings are well attended, the membership increasing and the future is promising of much good. During the month of August the church has been closed, but to be opened the first Sunday in September when active work will begin in the Lyceum and further promulgation of the truth for our edification."

C. H. Walz writes from Joplin, Mo.: "Our cause is moving slowly but I think we will get them awakened after a while. We have recently opened a meeting for the good of the cause in a general way for development and investigation, on the corner of Ninth and Joplin streets, where every one is welcome. Does any one publish lesson sheets for Lyceums? We are about to establish one in East Town, Mo."

Write to John W. Ring, Spiritual Temple, Galveston, Texas. He is trying to induce the Spiritualists to support a lesson sheet for the benefit of the Children's Lyceum movement and can probably give you what you want. He should be sustained in this movement. See editorial on page 6.—Ed.]

G. R. W. writes from Columbus, Ohio: "We feel duty bound to mention the wonderful success of Mr. and Mrs. Hatfield Pettibone during their sojourn in our city. They have done a good work and have secured many converts to the belief in spiritualism. Their phenomenal work is of the highest order and during one of their light seances in the church a cluster of beautiful roses materialized upon the medium's hand in full view of the audience. At different times a pencil materialized when the message was written, and dematerialized again in full view of the party receiving the message. Not only has their phenomenal work been a grand success but test work as well, Mrs. Pettibone giving over a thousand tests while here all of which were recognized. We bid them God speed and only hope that the time may not be long before they again revisit our city and continue their good work."

SCIENCE OF ASTROLOGY.

An Important Work Upon the Subject Just Issued by Mr. H. C. Hodges of Detroit.

Thousands of years before Christ was born astrology was the religion of that remarkable people, the Chaldeans, as is demonstrated not only by their extant literature, but particularly their architectural remains. Not astrology as we understand the term today, but a nobler version of that ancient science—star worship, one might call it perhaps—or more particularly worship of the spirit that was back of the star, whose influence was constantly working in conjunction with it. In the life of the Egyptians, too, the science and practice of astrology was an important factor as one may see from the construction of pyramid and temple. Astrologists have maintained that the Hebrews were also familiar with the astrological practices, deducting their evidence from the Bible itself. And certainly the idea does not appear as an unreasonable one, as their great law-giver, Moses, is represented as "learned in all the wisdom of the Egyptians." Recently there has been evidence of a revived interest in the study, and a fascinating, and in some of its features, decidedly original book, has been published on the subject. It is called "Science and Key of Life; Planetary Influences," and is the work of Mr. Henry C. Hodges, one of Detroit's best known citizens.

Not the least interesting part of the volume is its introduction, which serves to lift the book completely above the plane of the ordinary popular work on astrology, and give it at once a dignity, a seriousness, and a dominant ethical quality that will make it appeal to earnest and impartial thinkers. "Fate," most misunderstood and misused of words, is the subject of the introductory chapter. To make clear the significance of the term, in the author's own words, "It is not fate that one man shall perform a certain act and another suffer so and so, for that would be destructive to free moral agency and liberty. But if any individual should choose such a life and do such and such things, then it is fate that such consequences shall ensue from it. The soul, therefore, is free and uncontrolled and it lies within itself to act or not, for there is no necessity or compulsion there." Surely there is no idea of "fatalism" here. And again, "If those who make a practice of the science would only realize that the influence of the stars was superior to all but the free will of mankind, individuals who obtain charts of birth would take pains to unfold the power within themselves to combat the influences that impel them on to unfavorable circumstances, and all would obtain benefit from the science." Absurdly no one who has read this introduction will question Mr. Hodges' right to dedicate his book to "the welfare of humanity" and to those "seeking more light on the great problems of existence."

ZODIACAL SIGNS AND HOUSES.

In order to come to a full understanding of the effects of the planetary system upon human life, the most careful observation of the relative positions of the planets is essential. It is necessary to be accurate. Without accuracy observation becomes useless, for astrology is one of the exact sciences. To those not familiar with astrological terms it will be necessary to explain that the zodiac or heavenly plane is divided by the astrologist into twelve sections called signs and houses as a basis for his observations, the first term being termed Aries, the second Taurus, etc. What are the characteristics which each sign or house gives to its natives when the Sun is found?

Aries begins at the equinoctial on the 21st of March and extends to the 19th day of April in that sign. All persons born between these days belong to that function of the grand body of humanity—the head. The use of the head in the natural world is to think, to reason; with children born in Aries their brain, always busy, is the most active function of their body. They are natural lovers of science, reasoning, philosophy; independent characters, they have their own ideas of right and wrong. They must do everything in their own way. They are apt to be mechanics, but love order, elegance and beauty; as a rule, they are fond of music and dancing. Every disease that attacks them goes to the head,

excitement and worry produce sick-head-ache. The sons and daughters of Aries love to excel.

STUBBORN TAURUS.

Taurus begins on the 19th of April and ends on the 20th of May. This sign belongs to the cerebellum and neck which controls the lymphatic system, that is, the fluids of life. Persons born in this house generate life forces very rapidly and are very determined in whatever they undertake; ever unyielding, they are natural conquerors. As a rule they will have their own way and accomplish their ends at all hazards. They are great lovers of literary pursuits and inclined to be studious, but imitators rather than originators of thought. They are very zealous in every cause they espouse and therefore likely to be led to extremes. Women born in this sign are apt to be misanthropic and sympathetic. Both sexes have a great deal of jealousy in their nature.

A RESTLESS STAR.

Gemini (twins) includes all persons born between the 20th of May and the 21st of June. They belong to the spine and are represented by the lower cervical ganglion, which governs the hands and arms. Persons born in this sign are never satisfied; always active, restless, they feel a want of something to do all the time. Children born at this time do not always have a good education. Parents should restrain such children from all kinds of excitement, as they are prone to nervous diseases.

The fourth sign or function of the Zodiac, Cancer, begins June 21st and ends July 20th. These people are of the middle life. They are kind, loving and sympathetic. As fathers and mothers they are apt to be devoted to their children. They are industrious and economical to an extreme. Their minds are mechanical and they generally belong to the manufacturing and trading classes.

THE LION HEART.

Leo, the lion, represents the heart, the love, the emotions. Astrologists tell us that persons born under this sign are greatly affected by the mental and physical nature of those with whom they are intimately connected. Such natives can, however, adapt themselves to almost any condition of life. Their love of nature and their weakness as to the eye are easily led by those professing wisdom. Because of their sensitive and emotional nature they are wont to be from their homes, but possessing fine, orderly minds they are usually handy in whatever they undertake.

Next comes Virgo, the virgin, from August 23rd to September 23rd. Persons born within these dates belong to the solar plexus, the great center of the human organism. Fine and discriminating in all departments of their life are the minds of Virgo. Having strong likes and dislikes they are apt to be peculiar even as to eating. Their eyes are keen and discriminating, and as literary men and women they have marked power.

Libra, the nature is born between the 23rd of September and October 23rd, and receives a well balanced mind and temper like the scales or balanced in which the sign is named; also a tall person rather slender, with a round, beautiful face and fine complexion. They have the finest natural mechanical abilities and are best adapted to the higher branches of mathematics, or any of the twelve signs.

THE MIGHTY SCORPION.

Scorpio's natives are of thoughtful disposition, but like the scorpion, active and deceitful, often with thick, well-set person and broad face. From October 23rd to November 22nd is Scorpio. Its natives have strong appetites and passions, particularly a high temper and a great deal of jealousy. They are conservative, proud and set much value upon external appearance. As a general thing, men of this sign seek government positions, and superintendents, for which they are well adapted. As a rule, this nature is cold and calculating. Having a strong will they have power over others.

From November 22nd to December 21st is Sagittarius. Daring and intrepid are its sons, fond of hunting and all games of sport. Tall, well-formed persons with a clear, handsome face. Capricorn gives a very cold and materialistic mind, but capricious as the goat. Its natives are position-seekers and determined in their enterprises, and natural business men. Women of this sign are not apt to be domestic in their tastes.

THE EVEREST.

Quintessence gives a gentle, benevolent disposition, fond of the water. It also has a personal home. Natives of this sign are exceptional in their judgment and judges of

character, and their minds are active for the public good. The most devoted and faithful wives come from this sign, which gives a pure love nature. This sign extends from Jan. 20th to Feb. 19th, while last but not least from Feb. 19th to March 21st comes the fishy Pisces, bringing an erratic disposition. It frequently happens that men in this sign are walking encyclopedias, but evince a lack of selfhood, and a mind more used than its confidence warrants, and needs to be pushed forward. Remarkable for persistency and fidelity, they are usually found in positions of responsibility and trust.

OTHER INFLUENCES.

All these descriptions, however, rarely apply except in a general way, as there are so many other influences to be taken into account. There is the powerful influence of the sun and the moon, and that of the planets and the fixed stars. Suppose, for instance, that the moon is in Libra, the seventh house, when a child comes into the world. This position, or polarity of the moon, gives psychic power, it favors marriage, gives a fondness for music and poetry. The moon in Sagittarius, or the ninth house, gives a disposition sincere and honorable, just and kind. There is a strong inclination for mysticism, occultism, etc. With both the sun and moon in Aries one may look for intense mental activity, great independence and self-reliance, and a person very apt to be conceited; while the sun in Aries and the moon in Cancer, at the time of one's birth gives a finely sensitive character with a retentive memory.

Then there are the planetary influences. There is Urania, or Uranus, which takes eighty-four years to go through the twelve signs of the zodiac. His influence is considered to be evil in its nature, and his position in the ascendant, causes eccentricities and abrupt manners. Saturn comes next. As he is only twenty-nine years, one hundred and eighty-eight days in going through the zodiac, his influence is less constant than that of Uranus, and decidedly evil, but necessary in order to teach the lessons every soul must learn. Persons born under Saturn's influence are liable to chronic diseases and mental infirmities. "They are reserved in disposition, faithful in friendship and equally bitter in their enmities." When benefic Jupiter is in the ascendant at birth he confers sincere and generous feelings, a merry heart and a vigorous constitution. If free from the influence of the malefic or evil influencing planets he denotes much good fortune.

Next comes the fiery Mars. Though of a different nature from Saturn he is often deemed malefic in his influence, and frequently causes anger and bloodshed. Ever ready for a quarrel, brave, and generous to a fault is the Mars man. The planet Mars passes through the zodiac in one year, three hundred and twenty-one days. He signifies a soldier, a surgeon, one born to command.

Was lovely Venus in the ascendant when you were born? Then, doubtless, you are of a mild and benevolent disposition since the influence of the goddess of love is benefic; you are also likely to possess an artistic temperament, be fond of music, perfumes and flowers. Mercury is the nearest known planet to the sun, around which it moves in twelve weeks and four days. Very important is his influence, too, for he is the chief ruler of the mental faculties. The nature of Neptune seems to be a combination of Venus and Saturn, but he is not so powerful as are the other planets. In order to make a perfectly correct horoscope it is quite essential to have the correct time of birth, as it will be seen that each degree of the sign of the zodiac—there are thirty degrees in each of the twelve signs or houses—rises in about four minutes, and a quarter of an hour would make a difference of almost four degrees, a matter of great importance in judging of the effects of the various heavenly bodies. In making a horoscope, too, one must take into consideration the influence of the fixed stars. "The place of the sun at birth indicates the root out of which the character emanates." From all this it will be seen that in the words of the author "the solar system is one great whole body teeming with life and motion."

THE CASE OF MARIE ANTOINETTE.

In the year 1755, at half past seven o'clock on the second of November, there came into being that remarkable woman known as Marie Antoinette. She was born in Scorpio, with the sun in the fifth house or Leo, and Venus, the moon and Jupiter also in the fifth, Mercury in the sixth, Saturn in the eighth and Urania in the tenth house. The fixed star Arcturus, near the moon, which gives great refinement. But the position of Mars is evincing of humiliation and misfortune, afflicted as he is with Saturn, which

is placed in the house of death. Such a relative position of these two planets is significant of violent death, as it was pointed out to the unfortunate queen in the heyday of her youth, beauty and power. Mars is dominant in her horoscope and history agrees that the queen was possessed of much force of character and reckless courage, with the subtlety of the scorpion. The moon in such a position denotes personal beauty. The position of Venus signifies artistic talents and many accomplishments.

It is said that the astrologer who showed Marie Antoinette her natal chart also laid before her one for the year and the day she was guillotined, begging her to take warning. For astrology teaches that "man is his own star" and that though destiny is marked out one may overcome it by the force of will to a great extent. From the horoscopes of Napoleon, of Byron and of Washington much the same thing is observed. So much for the physical or practical side of astrology in which there is much which is of interest to us in the simple affairs of every day life.

ITS ESOTERIC SIDE.

But astrology also has its esoteric side, which has also its symbols. Let the sun stand for a "symbol for the life of divinity, which is ever radiating throughout this whole system." But from symbols to vibration and the power of sound is the next step. In the broad way Mars may signify desires; Saturn, limitations; "Leo is spirit specialized," while Sagittarius is the vital power or energy. "The ultimatum of astrology," concludes the author, "is preparing for receiving the higher spiritual. We should ever try to give full expression to the sign under which we were born for it is, as it were, the window through which we are looking at the cycle of evolution."

TONE COLORS.

Although to those who are not familiar with the science of astrology the entire work possesses an unique and absorbing interest. There is much in the volume which is not bound in an ordinary work on astrology, and many ideas that are of great interest, such for instance as the astral vibratory forces in color and sound. There are, it is pointed out, seven primary colors in our system, with the sun, moon, Mercury, Venus, Jupiter, Mars and Saturn. They assume various scales of interaction, as, for instance, in the seven primary colors of the prism and the seven primary sounds of the musical scale. Indeed, this number seven is one of the great and mystic influences on human life, and the peculiar influence of this number from the earliest ages is attributed to the influx of the seven primary colors in their electro-magnetic action upon the earth. Heat, light, color and sound are all intimately related and all dependent upon vibratory forces for their manifestation. The vibrations of light when resolved into colors by the action of a prism produce the seven primary colors. It is, of course, as every physicist knows, in the rapidity of vibrations which produces the difference in color. But it is a new idea that orange corresponds to the solar ray, and yellow to that of Venus; that green answers to the lunar rays, while melancholy, soothing blue answers to the "meditative Saturnine ray." Indigo and purple, the royal colors, correspond to Jupiter's rays. Violet, resulting from the greatest number of vibrations corresponds to Mercury, the mental ray. In the same way the musical scale has an intimate connection with the planets, the first of the scale keynote being the representation of the orange ray of the sun, as the second is the yellow Venus ray. It has the peculiar quality of romantic attachment and an affinity with the fifth of the scale, the red, martial tone which is the dominant note. The third of the scale belongs to the green, lunar ray; the fourth, most magnetic of the series, gives the royal purple or indigo ray of Jupiter; the cold blue Saturnine ray represents the most weird and melancholy note of the series, the sixth of the scale; while the sensitive seventh note associates itself with the violet ray of Mercury. Upon this basis is built the author's entire system of color and tone scales which constitutes the most daringly original, interesting and fascinating portions of a book which one will not wish to put down once he has commenced to read it until he has finished its concluding chapters, which are a charming account of the Chaldean religious observances and ceremonies based upon this system. "The union of color and planetary rays, with a scale of harmonious," concludes the author, "promises a wonderful symbolism of human progress." Such is the key of life which astrology offers as a solution of those vexed problems of existence, which are as old as the Sphinx, but as new as the latest babe or flower.—Detroit Free Press.

THE NORSE RELIGION.

(Continued from Page 4.)

Lo! I summon another Vala, as given in the old Edda. *Lilla* has been used with purpose, to present the idea that the goddess of the high apparently over-riding power of the gods ultimately triumphs.

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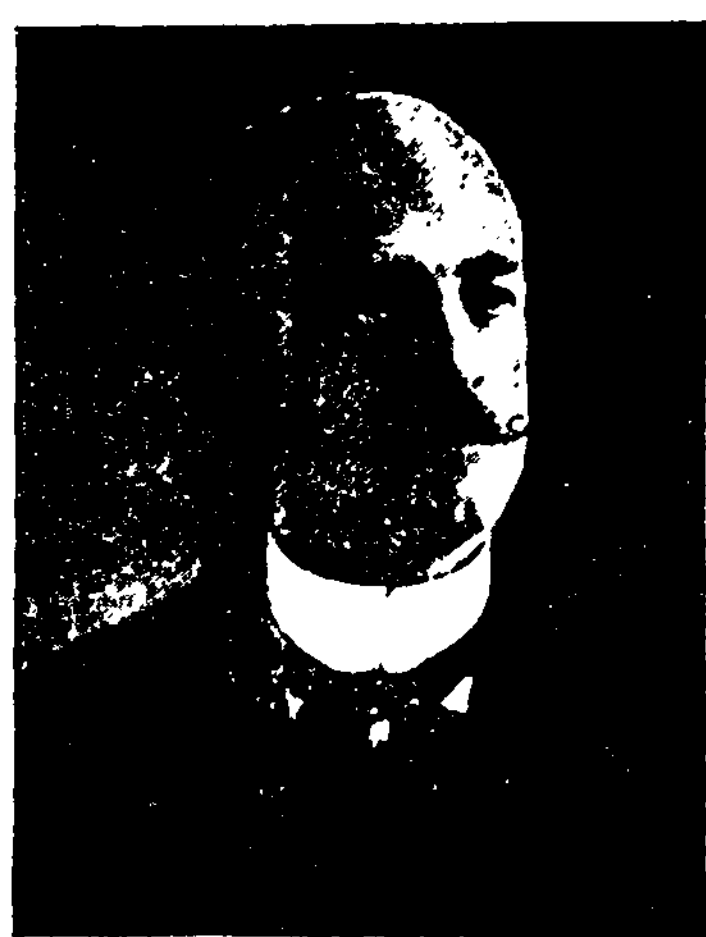
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Lo! I summon another Vala—let her prophesy tonight.
With the amaranth, and the myrtle, and the asphodel on her brow,
Still wet with the dew of the Kingdom,
doth she stand before you now!

"Not with sound of many thunders,
Not with miracles and wonders,
Would I herald forth my coming from the peaceful spirit-shore;
But in God's own love descending,
With your aspirations blending,
I would teach you of the future, that you watch and weep no more.

"God is God from the creation;
Truth, alone, is man's salvation;
But the God that now you worship soon shall be your God no more;
For the soul in its unfolding,
Evermore its thought remoulding,
Learns more truly, in its progress, how to love and to adore!

"Evil is of Good, twin brother,
Born of God, and of none other;
And though Truth seems slain of Error,
through the ills that men deplore,
Yet, still nearer to perfection,
She shall know a resurrection,
Passing on from ceaseless glory, unto glory evermore.

"From the truths of former ages,
From the world's close-lettered pages,
Man shall learn to meet more bravely all the life that lies before;
For the day of retribution
Is the final restoration
Of the good, the true, the holy, which shall live forevermore!
Understand you this, or no?
Fare you well! I go—I go!"



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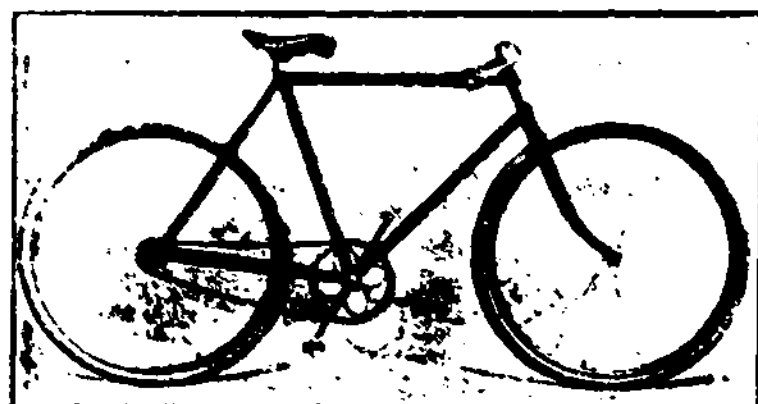
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